M 2018
Restricted
Firefly House, 3rd tape, third series (7 tapes)
Sunday May 2, 1971

Mr. Nyland: We'll assume that all who want to come are here. Because I think we should not have any disturbance if we can help it. There are enough disturbances in ordinary life which are given—perhaps for a certain purpose, perhaps we happen to come in contact with them. We will not always know how to place them, and, many times we assume they are meant for us; maybe they are not at all. Constantly crossing of circles, touching of lines, parallelism, crossing, deviating, all the time and we are subject to it, because we are in the midst of such influences. Some are stronger; they touch us, they push us, they disturb us. Others are happening at a distance. How far their influence extends depends on our sensitivity and the strength of the source. But whatever the meaning may be, it's our affair.

I look at these meetings in that way. The meaning of a meeting of this kind is entirely your affair. I would say I have not very much to do with it. And I would suggest that you keep entirely the effect and the influence of what we talk about to yourself. I would like you not to mention to anyone that you attend these groups. I would even suggest that you don't talk to anyone who you know who has come to this group or is here. What we talk about is not for discussion. We talk about statements of facts that have to do with Work, of course; reactions of oneself to the principles of Work, to try to find out what such principles mean for oneself. Out of a discussion of a variety of different kind of

principles—some related and some not related, some strong and some quite weak—we approach it with what we are, and the kind of level of Being we have reached will allow us to take from it a certain kind of food. It is a private relationship between yourself and the level of a group of this kind. It is not meant to try to talk about things almost, I would say, you 'don't understand.' It is meant to be fed; that is, to use what we talk about as food for yourself, wherever you can use it, in whatever state you think you are, in what openings there are in you as porosity that you would like to have filled. To what extent, even, that you realize how lopsided you are and that a little bit of this and that can help you to become more of a concentric circle or I hope, even, a sphere of harmony. If that is possible, you take out of these meetings what is there available. And what is not for you available, for which you have no ears, which do not reach in any way any kind of your experience, please let it go! It may be of use to someone else. Even if it is of no use to anyone, for me it is still important to talk about it because perhaps it belongs to a totality of an exposé of Work in general with an application—also, in general—to ordinary life, in which all the different kinds of experiences of each personality could play a part. But not at all the necessity for yourself to think that you should have, at the present time, answers to all the questions. You can't.

The progress of Work, the gradual change, that what takes place when we say, "How can a personality become an individual in the eyes of the Lord," it is a life process on Earth, it is a life process anywhere life exists, it is karmatic influence of a cosmic kind. It's not at all finished with going to the planets or even to the Sun; that's for a living being, understanding life, simply means again a stepping stone of a certain area which we call 'Self Consciousness.' And the progress of gradually evolving and to become loose from the bondage, the bondage still will exist in a certain way on a planetary level; it also will exist on the Sun level. This progress we do not know until we get through it, or, get completely

connected with it and in the Oneness of that process, being dissolved, the process itself becomes a wisdom of a higher order which of course is not bound to the Earth any longer, but belongs to infinity.

That we must say that these kind of levels are dependent on a step-wise progress and that Self Consciousness could go over, again step-wise, into a Cosmic Consciousness, and that after Cosmic Consciousness there is a very, very strange period, because in that, everything that one has believed in disappears. One is completely free from all bondage and there is no direction as yet. That one calls a 'Universal Consciousness;' it belong to the understanding of principles of infinity, and it is, we say, 'far off;' I say it is 'right here'—and both is the same.

You must understand that this kind of Work extends over your life. That is, the lifetime given to you on Earth is filled with such opportunities. It is not that you determine your lifetime dependent on the digesting of the opportunities—they 'happen,' the same way as a group like this 'happens' and you happen to listen to it, and then when I say you are under the obligation of no discussion whatsoever, it means that you establish, for yourself, a relationship towards your own Conscience, and that because of that, there is no chance at all for any kind of vanity or pride. You are not distinguished because you happen to come here. I'm not asking you to come, you know. It is up to you to come if you wish. I have opinions. Many times I think who should or should not come, but it is difficult for me not to have a judgement that I would pronounce. And to be completely free from a group is a good task for me, to leave you, but then you are under that obligation to take and then digest, and then use, and then become responsible for that part of your life which has been touched in a discussion of ideas of an eternal value.

This is really how one must look at any kind of a progress. Because these groups also will end again. I've said 'seven' in order to complete the total Firefly series of twenty-one.

Of course one will find other excuses to be able to talk and sometimes, of course, I will continue here and there to say a few things, but you see where the emphasis is; not on the talking, and not on the meeting; the emphasis is on your growth. It has an aim to Become. The aim is to be what one is now, accepting it, taking it, using it as a foundation to improve it, whatever you call your improvement, whatever is further understanding, insight, quite definitely insight.

Insight and Inspiration are very close together. Insight gives you the knowledge together with the knowledge of yourself, the wish that something must be done for further growth. That what is Inspiration is the turning within oneself from all directions of the outside world and the superficiality of your personality, to come to essential qualities and at the point where they meet, your Magnetic Center. You turn, and from that moment on, if Inspiration is there, you go towards your aim.

Your aim is, of course, let's call it, 'Harmonious individual,' correct in the eyes of what we call the 'All-Seeing Father' with His, so-called, 'Omnipresence' and 'Omniscience,' including the state in which you are, in which everyone is, in which everyone who is alive and knows his life existing, that then his karma—that is, what he is wound up to be, that what has become the form of an expression of life on Earth as a karmatic form for Earth—constantly finding the bondage of the Earth going over: planet; Sun, only a state of Self-Consciousness; it is still very small; even the Sun is very small compared to the total constellations of the universe.

We are, of course, far removed. But it is not the distance and it is not the time. It is an understanding of a distance in space. It is, actually, the eating of the time of oneself. It is a telescoping of one's lifetime into a point which we, from our standpoint, start to call 'Infinity,' which of course, it isn't. Because there is still cosmic Infinity, and there is still universal wisdom and totality of all things existing—concepts we just cannot fathom, not at

the present time.

So we Work together in being here as a group, and you want to be open. You want to see what you can take. And you want to do away with all further thoughts of consideration of others. That when you see each other, that you say, "Oh! Hello," and no more. And no criticism. Not considering yourself or someone else superior, or inferior, maybe. Not considering even that you have a relation with them. You drink water, and it doesn't matter if it is Lake Superior or perhaps, even, Lake Inferior. You drink because you're thirsty.

You can contain only so much and no more. Don't expect that you can change the level of your Being overnight. When it's a growing process, your wish is that it could grow up. It cannot grow up fast. The time, that is, the kind of philosophy that is needed for your own growth, maybe at times you can determine it and you can find out what happens to you when you start intensely to wish for a certain thing, and that then even that intensity fills you, because you don't know how to handle a quantity of energy that is given to you since the instrument is not as yet fitted enough to be able to digest it in its normal way. And what is normality? Dependent on your wish and the intensity, your honesty, your real sincerity; and still, you're limited because we always remain that way.

When the atomic bomb was exploded, we entered into a realm in which energy was too much for mankind. And it has already killed a great deal of that what perhaps could have lived if the dispensation of such energy had been spent over a longer period instead of using an explosion, man-made, with his so-called 'knowledge,' unleashing the energies of a cosmos, atomic—that is, different from a molecule. Atomic means that there is a certain combination of electrons which are held together by cohesion and a familiarity and an attraction among them, and when that is exploded, then a great deal of the relationship, as energy, has to come out, and there is no place for it. Sometimes it's called 'atomic

suicide,' of mankind; clever man, thinking that he—he, what is he?—could conquer the universe; we say even, we talk about 'universal' qualities.

The aspect of these meetings has to produce in you such humility, that you really do not know what we are touching, and that you are constantly in that kind of a fear and trembling in entering into the temple of your forehead. That you will allow certain things to come in. If you can regulate it. Don't be in a hurry. Because you are in a hurry when you try to compare yourself with the progress of other people. In this kind of a meeting, you are entirely free in relation to your own Conscience, and it is nothing for someone else, and the Conscience of someone else is nothing for you. You are facing your life at these times, and it is completely clear that that facing should be so pure that there is no room for a consideration of anything else. The questions you have had are your questions. They don't belong to anyone else. If an answer is needed, you want to get it and use it, and then even don't talk about it because you don't know the level of the development of someone else. That's left to them. It's left to you, and keep it entirely in your own world. For once, I would almost say, 'promise' to yourself that when these meetings are mentioned, you don't know what anyone is talking about. You don't know that there are meetings at ten o'clock on a Sunday morning. There is no reason to talk about anything that we disclose or talk about now. You take for yourself in your life what you can. That becomes your own, and that stays with you. And the way it is expressed is in the form of your behavior.

The emphasis all the time of Work is, what am I as a man? What is it, that in my appearance, the way one talks, the way one meets conditions, the way one wants to look at other people—with hate, with love, with disdain, with jealousy, with all kind of emotional and ordinary feeling affairs—what comes from your eyes when you look at others? What is there as an atmosphere you create for which other people around you may be quite sensitive? What is it that you wish to send out? What is it that does go out without your

knowledge, about which you have no control? What is your aim as a man to grow up, even in this world, in this Earth? Because we have this as an opportunity—you might say 'opportunity' when one takes it as an opportunity; no resentment, but taking the difficulties as they may be.

That's your affair again and again, to eliminate other thoughts of other people. That's another chapter. That chapter is called "affiliations, relationships, with people." That belongs to another kind of a line, totally belonging to a tetrahedron of man.

This, what we call 'private life,' is from the inside to any one of the three corners of a tetrahedron—four corners if you like, if you want to add the top which many times is missing. But it is exactly that what is missing that you in your attempts of your private life and in your relationships towards that what is of a higher level of Being all present in the universe, you try to discover and you try to set correctly on top of the pyramid of your life.

That is really the aim of these meetings, so that the three different kinds of, let's say, the little 'triangle' at the bottom which makes the foundation, is satisfied. I've called them 'personal,' 'professional,' 'sociological;' that's a man's life on Earth as he has to live it; that's his responsibility, which is still quite superficial. That is the beginning of a foundation of a pyramid for his life, and the apex is the possibility of placing it in such a way that it becomes a connection. As it is now, it's cut off. Look at your money, the one dollar bills. Look at, where is that top of that pyramid? Where was it? Where is the Legominism that explains this so-called 'otherwise' of a different kind of a pyramid you don't understand, because you would draw it the way you feel because you think you have a private wire to His Infinity. You haven't. It's cut off for the reasons of Mother Nature, existing on this Earth and making you work for a living.

Make allowances for possibilities of growth. Make allowances for the instrument you have received and which you maintain. Make all allowances for all the talents you have.

Make allowance, and in gratitude thank God for your brain, your feeling, your body, your health. Thank God for giving you a little conscience to take care of your health in a right kind of a way—"lean health," as we can say, in the first obligation of Objective Morality. To understand, what is this as instrument, but knowing it, and when you once know it, your questions are going to be in regard to the knowledge of yourself in accepting, as a statement of the basis of your question, that what is the acceptance of your life as you gradually become clearer and clearer about the truth of the reality of yourself.

The aim for these meetings is to simply remind you that at times you lose track, because you lose yourself in others. You have to surround yourself with your atmosphere and keep within your atmosphere that what you wish to keep, and only allow it, whatever it may be, to go out when it is needful, when there is a reason for that to emanate. But you radiate within, and emanate towards the outside world in the creation of an atmosphere which, at times, has to be felt, and where then, because of your private relationship, you are entitled to place the completion of your own tetrahedron in such a way that God can recognize it as a unity existing on Earth.

Try to realize that God is looking for a man like Diogenes. And that that what protects a man is a bell which he has for himself simply as a protection. And what is the picture—to walk around with a candle trying to find, "Where is a man who can actually enter into the kingdom of Heaven?" If God is like an executive and he manages intelligently the world and the universe, if there are laws of that kind which of course we don't know because we don't know the policies of even the reasons why such an organization should exist, but there is no doubt that there is intelligence in relationships of constellations and the relationship of certain laws dependent on each other which constantly, in affecting each other, again and again produce new forms of certain forms of life, all of them leading to the possibility of actually realizing the existence of a totality,

again about which we don't know because we see just a few little bits of specks of dust which happen to be alive and which we call a human being. We know that. We know well enough that it is necessary to be very humble in the presence—I say "the fear and trembling in crossing of thresholds...threshold—to enter into the inner, inner chamber of one's own Soul, and finding that there is nothing there.

Such a terrible thing that happens to one who wants to find a Soul and has Worked, and then entering, finds that there is nothing but dust. The conclusion you must come to is that he has not Worked well enough, or that perhaps for him it is not right as yet to have a Soul.

Remember Gurdjieff. He rewrote All and Everything many times. He was not satisfied with the first or the second, and the constant reading which we had to do—Prieuré, here in New York under the aegis of someone who was secretary—and Gurdjieff sitting by the side and watching and looking at us, how did we take it in, what was it that we were affected by, and that sometimes a joke like in "America" chapter every once in a while helped...happened, and then Gurdjieff would turn to one of us somewhere and say, "Very good, huh? Very good, wasn't it?" and you would sink through the ground when *he* would consider that so very good, when you yourself was upset by the relationships that had been pictured.

You see, when one comes to such conclusions for oneself, that you have Worked and you have been in earnest and honestly that you have tried, and then you come to a conclusion that all of that is really not right enough and you are faced with the necessity of re-considering your life. That perhaps the direction you have gone was well-intentioned, but it did not lead to the formation of anything that could be called a Soul. That perhaps you had written certain things which, while you wrote it, seemed to be quite right but that afterwards, when looking at it, I say, almost 'editorially,' that you had a judgement which

you didn't have when you were writing and engaged in it.

This kind of Objectivity that you can have in an afterthought, consideration of that what has happened which of course you cannot change any more since it is passed but still lingering in your memory and looking at it, then, and then your judgement, it's perhaps clearer because there is nothing that can be done about it any more, and for that reason you may as well be honest. When one sees this, how many attempts are being made for oneself in trying to understand Work, and how often you have forgotten a little factor which was not at that time disclosed as yet but which gradually came to the foreground, and you may not have liked it—you see a tendency of yourself, you don't want to believe it; you say, "Yes, it may be so," but you push it away because "it is not important," you say to yourself. Your conditioning helps you, because you keep on protecting yourself to take away a fact that stares you in the face that you have to face; you don't want to face it; you cannot, because your instrument is not as yet ready. Your mind is not as yet free from rationalizations. All the associations that come to your help to protect yourself, they still have to be dismissed as servants which are only good for an unconscious existence but never could enter with you into the Kingdom of Heaven.

This is a very difficult thing to come to, that perhaps what you have learned, perhaps what you think at the present time is Work, may not be Work. That attempts you have made so far have given you to some extent the satisfaction, but have you reached the point of no return, in which you really feel completely at a loss. I have to warn you about such things, because Work is sometimes so extremely difficult. That you don't want to give up what you think you have and what you consider your life, sometimes even gloriously consider your inner life, and you find, in that inner, inner room, dust on the table where you expected your Soul to be an open book. It may be quite different.

The looseness that is needed for listening, or letting ideas soak in, is such a

completeness of freedom, such a losing yourself completely in yourself, up to the extent of dying to yourself, so as to create then, in that, on your death bed, the possibility of a re-creation of new life in a new from entirely foreign to you, but nevertheless suitable for the continuation of your life. Try to remember that the Soul starts where the physical body ends. When we do talk about 'Kesdjanian,' we still are within the realm of the Earth. But when the Soul starts on the 'Do,' it already means the death of the physical body, and judging by that kind of a picture as a symbol, it looks as if a Soul could not start until you die.

But I'm afraid that with our culture and what we call our 'wonderful' science, that it would be such a shock when, at the moment of death, we would be told, "You have no Soul, you have to begin now again," that then, even if we were alive, we would drop dead again. Try to imagine that, that at a certain time all the props which support you are taken away, and you are suspended. Try to remember the experiment in which Gurdjieff almost lost his life because Gornahoor Harharkh did not know everything, although he thought he did, and it was like a little puppet in the well, suspended, no realization of any kind of foundation.

What is meant by dying to oneself in order to find one's life? Always look at Work as something that is temporarily understood, and it may be taken away from you. See Work as a necessity of having to go through that as something that temporarily is entrusted to you, the insight of reality of Objectivity, to be embroidered on by your formulation, and you are entitled to use it.

You see, what I call 'Kesdjanian' body is a preparation for your Soul, and it is in this Kesdjanian period of your life that gradually the foundations will be laid for the Soul. But the Kesdjan, with the interpretations of Work included at certain times, also will die, in order to give the Soul the chance of freedom after its own 'Sol-La-Si,' you might say, has

been announced, as the result of the attempts of Conscious and Intentional Labor and Suffering. That is the point of losing in order to find oneself.

This is the way you must look at all the concepts of Work, all the different ideas we do talk about, of the things we say—Observation and Awareness, and we talk, even, about Impartiality—that it is impossible to get a full concept of such Impartiality, I say sometimes a "hundred per cent;" it won't reach you; you will not know, but you must talk about it in that way because, for yourself, in saying it, when you talk about Impartiality, are you Impartial? It's a terrible thing to try to think about that.

You talk. You talk about all the things necessary to reach Objectivity. How Objective are you at the time you talk? Are you free from the thoughts you make? Are you in admiration for that what you are trying to say even with the best intentions in the world to help? Are you connected and identified with yourself as you sit and you talk and you want so much the other person to recognize you maybe as an authority? You see what one has to lose. You see the necessity of becoming humble, meek, to sit and not to know and to ask God, "How can I, out of this terrible state, produce anything that is worthwhile? How can I talk about Work and remain identified with my own voice?"

What is it constantly that is in the way, the remnants of a personality. In trying to do away with it, it's not by means of killing it, because then what is there left? No particular substance to put any life in, and not as yet having prepared any kind of a new form for the continuation of life when I, even, recognize life existing. I'm still up against it, because it is a long road to build a house and I only have a little brick. And I stand with a little brick in front of a piece of land and I can see it in my imagination, how the house will be—little, small, maybe palatial—but it will be a house and what I am, standing there, in one hand a trowel and the other a brick, and I say, "I build a wall."

This kind of humility in meetings when you talk to people, when you want to listen to

their questions in no superiority than only, "We are on the road together." You're here, you're there, someone else is somewhere else. The mountain is way off, but we see it, because the clarity of the top of the mountain, what is it? When one is within one's own tetrahedron and you look up to the sky, through the opening where there should be the top of the tetrahedron making it complete. The Lord has left an opening that you can see the sky first, and come to the realization that there is a relationship needed first before you will know how to finish your own life, how to embellish it and how to give it the proper place in relation to others.

Side 2 Try to see this picture for yourself while you are engaged in the development of your own potentialities. Try to see what is needed for yourself, not what is needed for someone else. No comparison. In a group like this we don't compare. We just, I would say, we 'just sit.' We just take in. We just let that what can be taken, be taken in. Let it penetrate and digest and reach the right place. It will reach, sometimes, your head; it will reach the front of your head; sometimes the ponderability; sometimes it is emotionally tinted, it will reach the thalamus; sometimes it wants to go down to your heart—almost immediately; and, the heart is not open. And maybe preparation is necessary. Posture. What is it that makes you open?

Try to see this. How can you set certain things in motion to become open? I have told you before, "I Am" is like a pump. Inhalation and exhalation. Taking in and giving out. Constantly like a heart, taking care of a blood stream, sending it, whatever the movement of the heart is, physically speaking, I use my lungs, now, for the purpose of establishing a rhythm within myself. What is the order that is given to the fact that I recognize, in myself, that I wish to say, "I Am?" Where does that wish come from? What is it in a man's mind or in his feelings that comes to a conclusion that he wants to do an exercise? Where does it come from that a man is interested in Work and starts to say, to

himself, with a recognition of that what he is, that he feels it is not right? That things are topsy-turvy and that the Kundabuffer, for that one moment, has let him free so the consequences, even, have been eliminated and at that moment he, I say, looks to the 'top' of his own tetrahedron, to the sky, and sees the universe and recognizes its intellectual configurations, its laws, its relationships, and it creates for him a wish to leave this Earth.

There is in each man at times a certain wish to die. There is already at the time of conception a wish not to be born. One does not want life to be in any kind of form when, before, it was free and before, it was my own; it was in a certain freedom to be used for procreation. And that procreation put on me the stigma of a form and I called it 'myself,' my personality. Then for a moment, and for a long time after that, the moments change into time, and very seldom is there a recognition of the moment of such concepts which takes place when that what is then alive is forced to become something else as aliveness within, something that starts to exist and appear, and the appearance of the little slug on Earth becomes my life. How one must hate it, at the time to be forced; it is all right for gestation periods for a little while—heaven knows, I don't know about it at all until birth, and then I face this, this fact of entering into this world with a cry. I leave that what was, to some extent, still protective enough because I didn't have to face the realities than only through my mother. But when *I* face it, and then everything is cut, including the umbilical cord. What is left for me as contact? I'm on my own, and my own feet after a little while, crawling, and trying and hoping that that what is my body is sufficient to contain all the organs needed for a normal kind of a life on Earth. And you might say I'm happy that it is every once in awhile correct, or that if it isn't so, that maybe medical science can help to put me on the right road so that I could become a normal man. But it doesn't last very long because the normality is already being affected by the form of the Earth and the atmosphere of the Earth itself as unconscious unfortunate planet, not having reached as yet

the place where the planet Earth should be, and not being able to increase the velocity of the change, but Mother Nature is still busy cooking up all kinds of excuses for mankind to stay asleep and not allow them and not wanting to poke them, and shearing the wool and taking care of the maintenance of the little universe that Mother Nature, even, calls the 'Earth.' In order to see that this little Earth is not too fast changing, and that a mankind, as it is, is not developing too fast, and perhaps at times prefers atomic suicide, to kill them, so that in that kind of a shearing, totally, forms of life are set free for the maintenance of the development of the Earth itself.

We talk about such serious things because, you might say, we can 'afford' it. We can take out of a day like a Sunday, a couple of serious moments to consider our own life as it is and as it might have to become, or, whatever we are engaged in, and whenever we say. "I am interested in Gurdjieff and I want Objectivity to become part of my life and I want to see what it is that I ought to do in order to go up and becoming a man," and finally when I realize that, gradually, even the opening to the Lord and allowing me to see His Infinity above, also that becomes closed up, and I see this terrible creature walking on the Earth, strutting at times in vanity and wishing for respect, and telling people that he is not the tail of a donkey, but that he has to have respect, and he won't get it. I said last night, "He is not an elder of the church, and he won't be recognized when his desire is to become an elder."

He is what he is! This is the meaning of "I Am." That what are the movements of the heart, of a psychic nature, gives the possibility to a development in the direction of a Soul and gradually becoming One in the utilization of the material used temporarily for the scaffold which we call a 'Kesdjanian' body, that then this "I" and this "Amness" can become one in relation, I called it, a 'pump.' A pump of life feeding, taking, feeding, taking, again and again. Peristaltic movements. "I": the recognition of the origin of a

man; the recognition of his life within his "Amness;" the contact made by being able to look through the opening at the top of his private life towards that where he believes help could come from, saying and wishing that already he could leave the Earth, and meaning with "I" taking in food of Work, that it could be digested simply because I say "I," and taking it in, that I at the moment of taking it in, I do not realize that I have to exhale in order to keep my life as it is growing.

Life is not continuous; not on the Earth, even. It is constantly, I say, 'peristaltic;' it is a movement back and forth, back and forth, but gradually, up and down, up and down, gaining in the 'up-ness' and losing in the 'down-ness.' That is how a person proceeds. Step by step—left and right, left and right. That is the rhythm for a man in which he says, "I" and has at that time, with this "I," a contact with the totality of all life to the extent that he can understand that. Whatever it is that is allowed, partly by Mother Nature, partly by Great Nature, partly by the fact of his 'blackness,' for him to understand as an "I," and immediately followed, when he crosses the threshold of the end of his inhalation and has to return, that then in the exhalation, the full weight of his life on Earth dawns on him. Then he has to say, and constantly during such exhalation he has to say "Am"—and not be able to get away from it, because unless he says it he will never say "I" again.

One must know this for oneself, that you have to live through the difficulties of your Work. That you cannot give up, but that you must know that at times your Work is not really as yet clear, and that you must learn to make it clear and in time it will become clear, and in timelessness you will be able to Be.

I talk very seriously about these things because it is not flippancy regarding this kind of activity when one wants to talk about the development of one's Soul. One has an entirely different kind of a motivation from just ordinary frou-frou and sitting together and talk-talk a little bit and having a cocktail or whatever it is that you wish. One is confronted

by life. One is confronted by the possibility of life ending in a certain form which may be even dear to you. One is confronted by one's own death, to see that this body, now walking on Earth, will not walk! What is there then to continue with the "I-ness" when the "Amness" has left you? It is a unit. It belongs together; it is an "I-Amness." It is a totality. The "Am," when I finish—I've said several times—it 'vibrates' within me, in my chest. Thank God it is an "Am" and it becomes allowed, as an "Am"—Homo! This is what I wish to see. Sometimes I've used 'Memento mori'—I die!, but I wish to remember myself. Reminder! Remember!

Such things. Tell yourself, when you are by yourself, when you sit quietly, even you think about the morning like now. No questions, and at the same time full of questions. No answers, and also filled with answers wherever you wish to look, in whatever endeavor you have made regarding attempts for wanting to understand Objectivity and an Observation and a Participation and a kind of Impartiality and Simultaneity as moments, and Infinity as a continuation of moments expanding in the universe, concepts of that kind which make your head swim, and not knowing and not knowing and simply, "Here, I go, I walk on this Earth, and I have a suitcase with nothing." It is to build the picture of a man, I've said, with a 'stick on his shoulders,' walking into Infinity as a desert, just after twelve steps looking around from where he came and at that time saying "goodbye," as the last goodbye on his journey, to his own "I-Amness." With a little bit of a handkerchief knotted to the stick; the stick to be used as a guide, the handkerchief to be used as Inspiration.

What will one do for oneself? What is it you wish when you talk to yourself by yourself, when you are confronted with your own honesty? When you want to find out—and maybe you cannot as yet, praying that you will, in time—that gradually the knowledge which ought to be available for anyone because he was born with life on this Earth, that the meaning of his life means for him that it has been given to be used as God's

child, having a responsibility to grow up, but still endowed with all kind of nonsensical ideas of the universe, cosmic knowledge, archangels. 'Egolionoptic,' coming next to the ship Karnak and lighting up the totality of the ship, which was a dead body, becoming alive because of the presence of an archangel coming to fulfill a promise made to Beelzebub, that when he, being banned to the little solar system Ors, will have to work out his own salvation in six different attempts to reach his personality and to indicate what was still wrong and what should be done with the form in which his life found itself, and at which, at certain times, the prematurity of a certain judgement made him come in front of His Endlessness which then told him, "You go and you work out your karma at a little system somewhere in the universe and when you have done your duty, somehow or other I will receive an etherogram from you and I will take care, then, of what ought to happen, and My orders will be to send another spaceship with an archangel to meet you on your way and to provide you with the means, so that then you could be recognized as having a right to enter into the portals of Infinity, which we call Heaven." That is Impartial Mentation. That is the mountain pass. That is reaching the summit from where, again and again, a man descends, but this time in Participating in his life as a Conscious personality becoming a Conscientious individual.

What is needed in our own work, in our own remembering? We are here for a purpose. Don't ever forget it. Try to remember it as often as you can, that there is a meaning with this Barn and all the paraphernalia around us, and all the different people who come and go, and who are well-intentioned and sometimes not so, but, leave them! Because your aim is your aim. Your tetrahedron is yours; the lines of contact are your personal life, your profession, your influence on others sociologically, and then to build for yourself, from your inner core, within the tetrahedron at equal distance from any one of the corners, to begin on the journey upward for freedom. First through the openness

which you create. When you reach Kesdjan, you can turn around and you can put, on your tetrahedron, the cap which makes that complete as your life on Earth can be completed. When Kesdjan reaches the particular height necessary to over bridge 'Fa,' you then already start closing up the gaps which are still there in your mis-formed personality, as a form gradually changing, I've said before, to a 'concentric circle,' and if possible, cosmologically speaking, as a 'sphere' which is round, and which, then, can give off, by means of emanation, that what radiates within.

It all belongs together and it all is connected. It all has laws which affect other laws. One thing always will lead to another. One possibility of life will lead to another reincarnation. One understanding of the effects of one's karma will lead to the possibility of opening another door towards freedom. This is how links are made. This is how, when one is temporarily suspended, one wishes, in patience, to gain, again, solid ground, and the solidity, by setting then, at such a time, when you need it, the pump of your psychological equilibrium going. You say "I," you say "Am." Again you say "I," you inhale. You exhale. You make it complete, and for five minutes you keep on doing this. For five minutes. You take the time of your ordinary life out of that ordinary life, and you will say, "For five minutes, I want to find out what is what with me," so that then when I have done it, then I will know what it is to Be. Try to remember that. It is a suggestion to you. Utilization in any kind of a condition in which you happen to be, and then you have that as a key to open the door towards the possibility of Inspiration out of your wish of having insight into yourself.

So, this time no questions. Just a little talk. And so, you go back, and so, you Work today and you try to remember: You are here for *your* purpose, that what is *your* aim. I hope it will be clear. I hope to see you next week. Goodbye.